

## ΠΡΟΣ ΦΙΛΗΜΟΝΑ

### *Greeting*

**1** Παῦλος, δέσμιος Ἰησοῦ Χριστοῦ,<sup>n</sup> καὶ Τιμόθεος ὁ ἀδελφός, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, **2** καὶ Ἀπφία τῇ ἀγαπητῇ<sup>o</sup> καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ· **3** Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

### *Paul commends Philemon*

**4** Εὐχαριστῶ τῷ Θεῷ μου πάντοτε μνεΐαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, **5** ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν, καὶ εἰς πάντας τοὺς ἀγίους, **6** ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς<sup>p</sup> ἀγαθοῦ τοῦ ἐν ὑμῖν<sup>q</sup> εἰς Χριστὸν Ἰησοῦν·<sup>r</sup> **7** χάριν<sup>s</sup> γὰρ<sup>t</sup> ἔχομεν<sup>u</sup> πολλήν<sup>v</sup> καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγγνα τῶν ἁγίων ἀναπέπαιται διὰ σοῦ, ἀδελφέ.

### *Paul intercedes for Onesimus*

**8** Διό, πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, **9** διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ—τοιούτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ.<sup>w</sup> **10** Παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου,<sup>x</sup> Ὀνήσιμον **11**—τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ<sup>y</sup> σοὶ καὶ ἐμοὶ εὐχρηστον—ὃν ἀνέπεμψα.

**12** Σὺ δὲ<sup>z</sup> αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγγνα, προσλαβοῦ<sup>a</sup> **13**—ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῆ μοι,<sup>b</sup> ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου, **14** χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾔ, ἀλλὰ κατὰ ἐκούσιον. **15** Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς **16**—οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσω δὲ μᾶλλον σοί, καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ.

<sup>n</sup> ἰησου χριστου f<sup>35</sup> [40%] | ~ 21 NA [60%] RP, HF, OC, TR, CP, NU (Though Paul uses the sequence 'Christ Jesus' in verses 6 and 23, I take it that here and in verse 9 it is properly 'Jesus Christ'—he alternates them.)

<sup>o</sup> ἀγαπητῇ f<sup>35</sup> (94.8%) RP, HF, OC, TR, CP | ἀδελφῆ NA, I, 048 (4.9%) NU | conflation (0.3%)

<sup>p</sup> παντος f<sup>35</sup> NA, C [80%] RP, HF, OC, TR, NU | 1 εργου [20%] CP

<sup>q</sup> ὑμιν f<sup>35</sup> K [45%] TR | ἡμιν A, C, 048<sup>v</sup> [55%] RP, HF, OC, CP, NU (The 3<sup>rd</sup> person is correct. It is as Philemon understands the resources available in his local congregation that the sharing of his faith will become more powerful.)

<sup>r</sup> ἰησουν f<sup>35</sup> [98%] RP, HF, OC, TR, CP | --- NA, C [2%] NU

<sup>s</sup> χάριν f<sup>35</sup> (88.1%) RP, HF, OC, TR | χαραν NA, C, 048 (11.9%) CP, NU (The first four words of verse seven offer four variant sets—observe how the attestation fluctuates, word by word.)

<sup>t</sup> γὰρ f<sup>35</sup> NA, C, 048 (86.3%) RP, HF, OC, TR, CP, NU | δε (0.5%) | --- (13.2%)

<sup>u</sup> ἐχομεν f<sup>35</sup> (84.7%) RP, HF, OC, TR, CP | ἐχωμεν (4.2%) | εσχον NA, C, 048 (7.4%) NU | εχω (2.5%) | five other variants (1.3%)

<sup>v</sup> ἐχομεν πολλήν f<sup>35</sup> (88.4%) RP, HF, OC, TR, CP | ~ 21 NA, C, 048 (10.5%) NU | five other variants (1.1%)

<sup>w</sup> ἰησου χριστου f<sup>35</sup> [95%] RP, HF, OC, TR, CP | ~ 21 NA, C [5%] NU

<sup>x</sup> μου f<sup>35</sup> C [97%] RP, HF, OC, TR, CP | --- NA [3%] NU

<sup>y</sup> δε f<sup>35</sup> A, C [98%] RP, HF, OC, TR, CP | 1 καὶ K [2%] [NU]

<sup>z</sup> συ δε f<sup>35</sup> [97%] RP, HF, OC, TR, CP | σοι NA, C [2%] NU | σοι 12 [1%]

<sup>a</sup> προσλαβου f<sup>35</sup> C (048) (98.7%) RP, HF, OC, TR, CP | --- NA (1.3%) NU

<sup>b</sup> διακονη μοι f<sup>35</sup> [95%] RP, HF, OC, TR, CP | ~ 21 NA, C [5%] NU

### Paul asks for obedience

**17** Εἰ οὖν με<sup>c</sup> ἔχεις κοινωνόν, προσλαβοῦ αὐτόν ὡς ἐμέ. **18** Εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει.<sup>d</sup> **19** Ἐγώ, Παῦλος, ἔγραψα τῇ ἐμῇ χειρὶ, «Ἐγὼ ἀποτίσω» (ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις.). **20** Ναὶ ἀδελφέ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Κυρίῳ.<sup>e</sup>

**21** Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ<sup>f</sup> λέγω ποιήσεις. **22** Ἄμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν, ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

### Farewell

**23** Ἀσπάζονται<sup>g</sup> σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,<sup>h</sup> **24** Μᾶρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.

**25** Ἡ χάρις τοῦ Κυρίου ἡμῶν<sup>i</sup> Ἰησοῦ<sup>j</sup> μετὰ τοῦ πνεύματος ὑμῶν. Ἀμήν.<sup>k,l</sup>

<sup>c</sup> με f<sup>35</sup> NA,C [90%] RP, HF, OC, CP, NU | εμε [10%] TR

<sup>d</sup> ελλογει f<sup>35</sup> [95%] RP, HF, OC, TR, CP | ελλογα NA, C, 048 [5%] NU

<sup>e</sup> κυριω f<sup>35</sup> (74.3%) RP, HF, OC, TR, CP | χριστω NA, C (20.3%) NU | --- (3.3%) | part of a larger omission (2.2%) [homoioteleuton] (The repetition of εν κυριω so soon bothered the Alexandrians' sense of style.)

<sup>f</sup> ο f<sup>35</sup> [97%] RP, HF, OC, TR, CP | α NA, C [3%] NU

<sup>g</sup> ασπαζονται f<sup>35</sup> [85%] RP, HF, TR, CP | ασπαζεται NA, C [15%] OC, NU

<sup>h</sup> ιησου *rell* | --- CP

<sup>i</sup> ημων f<sup>35</sup> A, C [98%] RP, HF, OC, TR, CP | --- N [2%] NU

<sup>j</sup> ιησου f<sup>35</sup> [20%] | ι χριστου NA, C [80%] RP, HF, OC, TR, CP, NU (Being a very personal letter, Paul is less formal.)

<sup>k</sup> αμην f<sup>35</sup> NC [98%] RP, HF, OC, TR, CP | --- (P<sup>87</sup>)A, 048<sup>v</sup> [2%] NU

<sup>l</sup> The citation of f<sup>35</sup> is based on thirty-six MSS—18, 35, 201, 204, 328, 386, 394, 444, 604, 757, 824, 928, 959, 986, 1072, 1075, 1100, 1247, 1249, 1503, 1548, 1637, 1725, 1732, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 2080, 2466, 2554, 2587 and 2723—all of which I collated myself. All except 328, 394, 959, 986, 1892 and 2080 are 'perfect' representatives of f<sup>35</sup> in Philemon, as they stand, the others having a single variant each. The uniformity is impressive. Since these MSS come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Athens, Mt. Athos [seven different monasteries], Grottaferrata, Vatican, etc.) they are certainly representative of the family, giving us the precise family profile—it is reflected in the Text without exception.

In the statements of evidence I have included the percentage of manuscript attestation for each variant, within either ( ) or [ ]. I have used ( ) for the evidence taken from *TuT*, which I take to be reasonably precise. For the variant sets that are not covered there I had to revert to von Soden and the apparatus of N-A<sup>27</sup>, supplementing from other sources where possible (Scrivener and Tischendorf)—the percentages offered, I have used [ ] for these, are extrapolations based on a comparison of these sources.

I venture to predict, if complete collations ever become available, that for any non-Byzantine variants listed with 5 to 1% support (in my apparatus) the margin of error should not exceed ±1%; for non-Byzantine variants listed with 10 to 6% support the margin of error should hardly exceed ±3%; where there is some division among the Byzantine witnesses the margin of error should rarely exceed ±15%. However, I guarantee the witness of Family 35. Please see the last footnote for Matthew for further information.